# TO THE KING'S *MOST EXCELLENT* MAIESTY.

THE HVMBLE

# PETITION

OF THE

# COMMISSIONERS

of the Generall ASSEMBLY of the *Kirke* of *Scotland*, met at *Edinborough* *Ianuary*, 4. 1642.

And now lately presented to His *Majesty*, At OXFORD.

WITH

# HIS MAIESTIES

Gratious Answer thereunto: *March* 16. 1642.

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# To the Kings most Excellent Majesty.

The humble Petition of the *Commissioners* of the generall Assembly of the Kirk of Scotland, met at Edenborough, *Jan.* 4. 1643.

OUr silence & ceasing to present before your *Majesty* our humble thoughts and desires at this time of common danger to Religion, to your *Majesties* sacred Person, your Crown and Posterity, and to all your *Majesties* Dominions, were impiety against God, unthankfulnesse and disloyalty against your *Majesty*, and indirect approbation and hardning of the Adversaries of truth and peace in their wicked waies, and cruelty against our Brethren, lying in such depths of affliction and anguish of Spirit. Any one of which crimes were in us above all others, unexcusable, and would prove us most unworthy of the trust committed unto us. The flame of this common combustion hath almost devoured *Ireland*, is now wasting the Kingdom of *England*, and we cannot tell how soone it shall enter upon ourselves, and set this your *Majesties* most ancient and native Kingdom on fire. If in this wofull case and lamentable condition of your *Majesties* Dominions all others should be silent, it behoveth us to speake; and if our Tongues and Pennes should cease, our Consciences within us would cry out, and the stones in the Streets would answer us.

Our great griefe and apprehension of danger is not a little increased, partly by the insolency and presumption of Papists and others disaffected to the Reformation of Religon; who although for their number and power they be not considerable amongst us, yet through the successe of the Popish party in *Ireland*, and the hopes they conceive of the prevailing power of Popish Armies, and the Prelatical Faction in *England*, they have of late taken spirit, and begun to speak big words against the Reformation of Religion, and the work of God in this Land; and partly, and more principally, that a chiefe praise of the Protestant Religion (and therby our not vain, but just gloriation) is by the publike Declaration of the Earle of *Newcastle*, Generall of your *Majesties* Forces for the Northern parts, and n ar-st untous, transferred unto Papists. Who although they be sworne Enemies unto

Kings, and bee as infamous for their treasons and conspiracies against Princes and Rulers, as for their knowne Idolatry and spirituall Tyranny; yet are they openly declared to bee not onely good Subjects or better Subjects, but farre better Subjects then Protestants, which is a new and foule disparagement, of the Reformed Religion, a notable injury to Your Majesty in your honour, a sensible reflection upon the whole body of this Kingdom, which is impatient that any Subjects should be more loyall then they, but abhorreth and extreamely disdaineth, that Papists, who refuse to take the Oath of Allegiance, should be compared with them in Allegiance and fidelity, and (which being a strange doctrine from the mouth or pen of professed Protestants,) will suffer a hard construction from all the reformed Kirks.

Wee therefore Your *Majesties* most humble and loving Subjects, upon these and the like considerations, doe humbly intreat, that your *Majesty* may be pleased in your princely wisedome, First to consider, that the intentions of Papists directed by the principles of their profession are no other, then they have been from the beginning, even to build their *Babell*, and to set up their execrable Idolatry and Antichristian Tyranny in all Your *Majesties* Dominions, to change the face of your two Kingdomes of *Scotland* and *England* into the similitude of miserable *Ireland*, which is more bitter to the People of God, Your *Majesties* good Subjects, to thinke upon, then death: and whatsoever their present pretences be for the defence of Your *Maiesties* Person, and Authority, yet in the end by their Armes and power, with a displayed banner, to bring that to passe against your Royall Person and Posterity, which the fift of *November* (never to be forgotten) was not able by their subtill and undermining treason to produce; or which will be their greatest mercy, to reduce your Majesty and Your Kingdomes to the base and unnaturall slavery of their Monarch, the Pope.

And next, that Your *Maiesty* upon this undeniable evidence, may timously, and speedily apply Your Royall Authority for disbanding their Forces, suppressing their power, and disappointing their bloody and mercilesse projects.

And for this end we are with greater earnestnesse then before constrained, to fall down againe before Your Majesty, and in all humility to renew the supplication of the late generall Assembly, and our

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owne former Petition in their name, for unity of Religion, and for uniformity of Church government, in all your *Majesties* Kingdomes, and to this effect, for a meeting of some Divines to bee holden in *England*; unto which, according to the desire of Your *Majesties* Parliament, some Commissioners may be sent from this Kirke, that in all points to be proponed and debated, there may bee the greater consent and harmony. Wee take the boldnes to bee the more instant in this our humble desire, because it concerneth the Lord Iesus Christ so much in his glory, Your *Majestie* in Your Honour, the Kirke of *England* (which wee ought to tender as our owne bowells, and whose reformation is more deare unto us then our lives,) in her happinesse, and the Kirke of *Scotland* in her puritie and peace; former experience, and daily sense teaching us, that without reformation of the Kirke of *England*, there is no hope or possibilitie of the continuance of reformation here.

The Lord of Heaven and Earth, whose Vice-gerent Your *Majestie* is, calleth for this great worke of Reformation at Your hands, and the present commotions and troubles of Your *Majesties* Dominions, are either preparation in the mercy of God, for this blessed Reformation and unitie of Religion, (which is the desire, prayer, and expectation of all Your Majesties good Subjects in this Kingdome) or which they tremble to thinke upon, and earnestly deprecate, are in the Iustice of God for the abuse of the Gospell, the tolerating of Idolatry, and superstition against so cleare a light, and not acknowledging the day of visitation, the beginning of such a dolefull desolation, as no policie or power of man shall be able to prevent, and as shall make Your Majesties Kingdomes within a short time as miserable, as they may bee happy by a Reformation of Religion.

God forbid, that whilest the Houses of *Parliament* doe professe their desire of the Reformation of Religion, in a peaceable and Parliamentary way, and passe their Bills for that end in the particulars, that Your *Majestie*, the Nurse-Father of the Kirke of Christ, to whose care the custody and vindication of Religion doth principally belong, shall, to the provoking of the anger of God, the stopping of the influence of so many blessings from Heaven, and the grieving of the hearts of all the godly, frustrate our expectation, make our hopes ashamed, and hazard the losse of the hearts of all Your good Subjects,

which next unto the truth and unity of Religion, and the safety of Your Kingdomes, are willing to hazard their lives, and spend their bloud for Your Majesties honour, and happines.

We are not ignorant that the worke is great, the difficulties and impediments many, and that there be both Mountains and Lions in the way: the strongest let till it be taken out of the way, is the mountaine of *Prelacy*, and no wonder if Your *Majesty* consider how many Papists, and Popishly affected, have for a long time found peace and ease under the shadow thereof, how many of the Prelaticall faction have thereby their life and being; how many prophane and worldly men doe feare the yoke of Christ, and are unwilling to submit themselves to the obedience of the Gospell, and how many there be whose eies are dazled with the externall pompe and glory of the Kirke, whose minds are miscarried with a conceit of the governing of the Kirke by the rules of humane policy, and whose hearts are affrighted with the Apprehensions of the dangerous consequences which may ensue upon alterations. But when Your *Maiesty* in Your Princely and Religious Wisedome, shal remember from the Records of former times, how against the gates of Hell, the force and fraud of worldly and wicked men, and all Panick feares of danger, the Christian Religion was first planted, and the Christian Kirke thereafter reformed; and from the condition of the present times, how many from the experience of the tyranny of *Prelates* are afraid to discover themselves, least they be revenged upon them hereafter, whereas *Prelacy* being removed they would openly professe what they are, and joyne with others in the way of Reformation. All obstacles and difficulties shall bee but matter of the manifestation of the power of God, the principall worker; and the meanes of the greater glory to your *Majestie* the prime instrument.

The intermixture of the Government of *Prelates*, with the civill State, mentioned in Your *Majesties* Answer to our former Petition, being taken away, and the right government by Assemblies, which is to be seene in all the reformed Kirkes, and wherein the agreement will be easie, being setled; the Kirke and Religion will bee more pure and free of mixture, and the civill Government more sound and firme: that Government of the Kirke must suit best with the civill State, and bee most usefull for *Kings* and Kingdomes, which is best warranted by God, by whom *Kings* doe Raigne, and Kingdomes are

eſtabliſhed. Nor can a Reformation be expected in the common and ordinary way, expreſſed alſo in your *Majeſties* Anſwere, the wiſeſt and moſt religious Princes have found it impoſſible, and implying a repugnancy, ſince the *Perſons* to bee reformed, and the Reformers muſt be divers, *and the way* of Reformation muſt be different from the corrupt way, by which defection of workmen, and corruption in doctrine worſhip, and Government, have entred into the Kirke.

Suffer us therefore, dread Soveraigne, to renew our Petitions for this unitie of Religion, and uniformitie of Kirke Government, and for a meeting of ſome Divines of both Kingdomes, who may prepare matters for your *Majeſties* view, and for the examination and approbation of more full Aſſemblies. The Nationall Aſſembly of this Kirke, from which we have our Commiſſion, did promiſe in their thankeſgiving, for the many favours expreſſed in Your *Majeſties* letter, their beſt endeavour to keepe the people under their charge in unitie and peace, and in Loyaltie and obedience to Your *Majeſtie* and Your Lawes, which we confeſſe is a duty well beſeeming the Preachers of the Goſpell.

But we cannot conceale how much both Paſtors and people are grieved and diſquieted, with the late reports of the ſucceſſe, boldneſſe and ſtrength of Popiſh forces in *Ireland* and *England*, and how much danger from the power of ſo malitious and bloudy Enemies is apprehended, to the Religion and peace of this Kirke and Kingdome, conceived by them to be the ſpring whence have iſſued all their calamities and miſeries: Which we humbly remonſtrate to your *Majeſtie*, as a neceſſitie requiring a generall Aſſembly, and doe earneſtly ſupplicate for the preſence and aſſiſtance of Your *Majeſties* Commiſſioner at the day to be appointed, that by univerſall conſent of the whole Kirke, the beſt courſe may be taken for the preſervation of Religion, and for the averting of the great wrath which they conceive to be imminent to this Kingdome. If it ſhall pleaſe the Lord, in whoſe hand is the heart of the King, as the Rivers of waters, to turne it whitherſoever he will, to incline Your *Majeſties* heart to this through Reformation, no more to tolerate the Maſſe, or any part of Romiſh ſuperſtition, or Tyranny, and to command that all good meanes bee uſed for the converſion of Your Princely Conſort, the Queenes *Majeſtie*,

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(which is also the humble desire of this whole Kirke and Kingdome) Your Ioynt comforts shall be multiplyed, above the dayes of Your affliction, to Your incredible Ioy; Your glory shall shine in brightneſſe, above all Your Royall Progenitors, to the admiration of the world, and the terror of Your Enemies, and Your Kingdomes so farre abound in righteouſneſſe, Peace and Proſperitie, above all that hath beene in former Generations, that they shall say, *It is good for us, that we have beene afflicted.*

# HIS MAJESTIES ANSVVER TO A LATE PETITION

prefented unto Him by the hands of Mr. ALEXANDER HENDERSON from the Commissioners of the generall Assembly of the Church of SCOTLAND.

VVE E received lately a Petition from you, by the hands of Mr *Alexander Henderson*, To the which We intended to have given an Answer, as soon as We had transacted the businesse with the other Commissioners addressed to us from the Conservators of the Treaty of that Our Kingdom. But finding the same to be published in Print, and to be dispersed throughout Our Kingdom, to the great danger of Scandalling of Our wel-affected Subjects, who may interpret the bitternesse and sharpenesse of some Expressions not to be so agreeable to that regard & Reverence which is due to Our Person, and the matter it selfe to be reprochfull to the Honour and Constitution of this Kingdom, We have been compelled the more strictly to examine as well the Authority of the Petitioners, as the matter of the Petition it selfe, & to publish Our opinion of both, that Our Subjects of both Kingdoms may see how equally, just and Sensible We are of the Lawes and Honour of both Our Kingdoms.

And first, upon perusall of the Petition, We required to see the Commission by which the messenger who brought this Petition, or the Persons who sent him, are qualified to intermedle in Affaires so Forraigne to their Iurisdiction, and of so great concernment to this Our Kingdome of England. Vpon Examination whereof, and in defence of the Lawes and Government of this Our Kingdom, which We are trusted and sworn to defend, We must professe that the Petitioners, or the generall Assembly of Our Church of *Scotland* have not the least

least Authority or Power to intermeddle or interpose in the Affaires of this Kingdome or Church, which are setled and established by the proper Lawes of this Land, and till they be altered by the same competent power, cannot be invieghed against, without a due sense of Vs and this Nation, much lesse can they present any advice or Declaration to Our Houses of Parliament against the same, or to that purpose to send any Letters, as they have now done, to any Ministers of Our Church here, who by the Lawes of this Land cannot correspond against the same. Therefore We do believe that the Petitioners, when they shall consider how unwarranted it is by the Lawes of that Kingdome, and how contrary it is to the Lawes of this, to the Professions they have made to each other, and how unbecomming in it selfe for them to require the ancient, happy and established Government of the Church of England to be altered, and conformed to the Lawes and Constitutions of another Church, will find themselves misled by the Information of some factious Persons here, who would willingly engage the Petitioners to foment a Difference and Division between the two Kingdomes, which We have with so much Care and Industry endeavoured to prevent, not having labour'd more to quench the Combustion in this Kingdome, then We have to hinder the like from either devouring *Ierland*, or entring into *Scotland*, which if all others will equally labour, will undoubtedly be avoided. But We cannot so easily passe over the mention of *Ireland*, being mov'd to it by the scandalous Aspertions that have bin often cast upon Vs upon that Subject, and the use that hath bin made of the woefull Distractions of that Kingdom, as of a Seminary of feares & jealousies to beget the like Distractions in this, &(which lest they may have farther influence) We are the more willing to make Our Innocence appeare in that particular.

When first that horrid Rebellion began, We were in Our Kingdom of *Scotland*, and the sense We had then of it, the expressions We made concerning it, the Commissions (together with some other Assistance) We sent immediatly into that Kingdome, and the instant Recommendation We made of it to both our Houses of Parliament in England, are known to all Persons of Quality there and then about Vs. After Our returne into England, Our ready concurring to all the desires of both Houses that might most speedily represse that Rebellion, by passing the Bill of Pressing, and in it a clause which quitted a Right challenged by all, and enjoyed by many of Our Predecessors, by parting

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with Our Rights in the Lands Escheated to Vs by that Rebellion, for the encouragement of Adventurers, by emptying of Our Magazines of Armes and Ammuntion for that service ( which Wee have since needed for Our necessary defence and Preservation ) by consenting to all Bills for the raysing of mony for the same, though containing unusuall Clauses, which trusted both Houses without Vs with the manner of disposing it, Our often pressing both Houses, not to neglect that Kingdome, by being diverted by Considerations and Disputes lesse concerning both Kingdomes, Our offer of raising ten Thousand Voluntiers to be sent thither, & Our severall Offers to engage Our Own Royall Person in the suppression of that horrid Rebellion, are no lesse known to all this Nation, then Our perpetuall earnestnesse by Our forraign Ministers to keepe all manner of supplies from being transported for the relieve of the Rebels; is known to severall neighbouring Princes. Which if all our good Subjects will consider, and withall how many of the men, and how much of the money raised for that end, and how much Time, Care and Industry have been diverted from that imployment, and imployed in this unnaturall Warre against Vs, (the true cause of the present misery and want which our Brittish Armies there do now endure) they will soon free us from all those Imputations so Scandalously, & groundlessely laid upon Vs, and impute the continuance of the Combustion of that miserable Kingdom, the danger it may bring upon Our Kingdoms of *England* & *Scotland*, & the beginning of this dolefull Desolation, to those who are truly guilty of it.

For unity in Religion, which is desired, Wee cannot but answer, That We much apprehend, least the Papist may make some Advantage of that Expression, by continuing that Scandall with more Authority, which they have ever hertofore used to cast upon the Reformation, by interpreting all the Differences in Ceremony, Government, or indifferent Opinions between severall Protestant Churches, to be differences in Religion; And least Our good Subjects of *England*, who have ever Esteemed themselves of the same Religion with you, should suspect themselves to be esteemed by you to be of a contrary, And that the Religion which they and their Ancestors have held ever since the blessed Reformation, and in and for which they are resolved to dye, is taxed and branded of Falsehood or Insufficiency, by such a desire.

For uniformity in Church-Government, We conceiv'd the An-

At *Bridgenorth*, the 13 of October. 1642.

swer formerly given by Vs to the former Petition in this Argument, would have satisfied the Petitioners, and is so full, that We can adde little to it. *viz.* *That the Government here established by the Lawes hath so neere a Relation and intermixture with the Civill State (which may bee unknowne to the Petitioners) that till a composed digested Forme be presented to Vs, upon a free debate of both Houses, in a Parliamentary way, Whereby the Consent and Approbation of this whole Kingdome may be had, and We, and all Our Subjects may discerne, what is to bee left, or brought in, as well as what is to be taken away, We know not how to consent to any Alteration, otherwise then to such an Act for the ease of tender Consciences in the matter of Ceremonies, as We have often offered, and that this, and any thing else that may concerne the Peace of the Church, and the Advancement of Gods true Religion may be soberly discussed, and happily effected. We have formerly offered, and are still willing that debates of that nature may be entered into by a Synod of Godly and Learned Divines, to be regularly chosen according to the Lawes and Customes of this Kingdome, To which We shall be willing that some Learned Divines of Our Church of Scotland may be likewise sent, to be present, and offer and debate their Reasons.* With this Answere the Petitioners had great Reason to acquiesce, without enlarging the matter of their former Petition onely with bitter expressions against the Established Government and Lawes of their Neighbour Nation, (as if it were contrary to the Word of God) with whom they have so lately entred into a strict Amity and Friendship.

But we cannot enough wonder, that the Petitioners should interpose themselves, not only as fit Directors and Iudges between Us and our two Houses of Parliament, in Businesse so wholly concerning the Peace and Government of this Our Kingdom, and in a matter so absolutely entrusted to Vs, as what new Lawes to consent or not to consent to; But should assume and publish, That the desire of Reformation in This Kingdome is in a peaceable and Parliamentary way, When all the World may know, That the Proceedings here, have beene and are not onely contrary to all the Rules and Precedents of former Parliaments, but destructive to the Freedome, Priviledge, and Dignity of Parliaments themselves; That We were first driven by Tumults, for the safety of Our Life, from Our Cities of *London* and *Westminster*, and have bin since pursued, fought withall, and are now kept from thence by an Army raised and payed, as is pretended, by the two Houses, which consist not of the fourth

part of the number they ought to doe, the rest being either driven from thence by the same violence, or expelled, or imprison'd for not consenting to the Treasons and unheard of Insolences practised against Vs; And if the Petitioners could believe these Proceedings to be in a Peaceable and Parliamentary way, they were very unacquainted with the Order and Constitution of this Kingdome, and not so fit Instruments to promote that Reformation and Peace they seeme to desire.

We cannot believe the Intermixture of the present Ecclesiasticall Government with the Civill State, to be other then a very good reason, and that the Government of the Church should be by the Rules of humane Policy, to be other then a very good Rule, unlesse some other Government were as well proved as pretended to be better warranted by God.

Of any Bills offered Vs for Reformation, Wee shall not now speake, they being a part of those Articles upon which We have offered and expect to Treat; But cannot but wonder by what Authority you prejudge Our Iudgement herein, by denouncing Gods anger upon Vs, and our hazard of the losse of the hearts of all our good Subjects, if We consent not unto them. The influence of so many Blessings from Heaven upon the Raignes of Queen *Elizabeth*, and Our father of blessed memory, and the acknowledgement of them by all Protestant Churches to have been carefull Nurses of the Church of Christ, and to have excellently discharg'd their duties, in the custody and vindication of Religion, and the affection of their Subjects to them, do sufficiently assure Vs, that We should neither stop the influence of such Blessings, nor grieve the hearts of all the godly, nor hazard the losse of the hearts of our good Subjects, although We still maintain in this Kingdome the same establisht Ecclesiasticall Government, which flourisht in their times, and under their speciall Protection.

We doubt not but Our Subjects of *Scotland* will rest abundantly satisfied with such alterations in their owne Church as We have assented unto, and not be perswaded by a meere Assertion, that there is no hope of the continuance of what is there setled by Law, unlesse that be likewise altered which is setled here; And Our Subjects of *England* will never depart from their dutifull affection to Us, for not

consenting to new Lawes, which by the Law of the Land, they know We may as justly reject if We approve not of them, as either House hath power to prepare for, or both to propound to Us. Nor are you a little mistaken if either you beleeve the generality of this Nation to desire a change of Church-Government, or that most of those who desire it, desire by it to introduce that which you will only esteeme a Reformation, but are as unwilling to submit to what you call the yoke of Christ and obedience to the Gospell, as those whom you call prophane and worldly men, and so equally averse both to Episcopacy and Presbytery, that if they should prevaile in this particular, the abolition of the one would be no inlet to the other, nor would your hearts be lesse grieved, your expectations lesse frustrated, your hopes lesse shamed, or your Reformation more secured.

And the Petitioners, upon due Consideration, will not find themselves lesse mistaken in the Government of all the Reformed Churches, which they say is by Assemblies, then they are in the best way of a Reformation, which sure is best to be in a common and ordinary way, where the passion or interest of particular men, may not impose upon the publique, but alteration bee then only made, when upon calme Debates, and evident and cleere Reason and convenience, the same shall be generally consented to for the Peace and security of the people, and those who are trusted by the Law with such debates, are not divested of that trust upon a generall charge of corruptions pretended to have entered by that way, and of being the Persons to be reformed, and so unfit to be Reformers. And certainly the like Logick with the like charges and pretences might bee us'd to make the Parliament it selfe an incapable Iudge of any Reformation either in Church or State.

For the generall Expressions in the Petition against Papists, in which the Petitioners may be understood to charge Vs with complyance & favour even to their opinions, We have taken all Occasions to publish to the World Our practice and Resolution in the true, Protestant Reformed Religion, & We are verily perswaded there is no one Subject in either of Our Dominions, who at all knows Vs, and hath observed Our Life, but is in his Soule satisfied of Our constant Zeale & unremoveable Affection to that Religion, & of Our true dislike of, & hearty Opposition to Popery. And as We willingly consented, at Our being

in *Scotland*, to al Acts proposed to Vs for the discountenancing and Reforming the Papists in that Our Kingdom, so by Our Proclamations for the putting of al Laws severely in execution against Recusants, & by not refusing any one Bil ptefented to Vs to that purpose in this Kingdome, and by Our perpetuall and publik Professions of Readines with the Advice of Our two Houses of Parliament prepared for Vs in a deliberate and orderly way, to find some expedient to perfect so good a worke, We conceiv'd We had not left it possible for any man to beleeve Vs guilty of tolerating any part of the Romish Tyranny or Superstition, or to suspect that the Conversion of Our dearest Consort, was not so much Our desire, that the Accession of as many Crownes, as God hath already bestowed upon Vs, would be more welcome to Vs then that day, A Blessing which it is Our daily prayer to the Almighty to bestow upon Vs.

But We might well have expected from the Petitioners who have in their solemne Nationall Covenant literally sworne so much Care of the safety of Our Person, and cannot but know in how much Danger that hath beene and still is by the Power and threats of Rebellious Armes, that they would as well have remembred the 23. of *October*, as the 5. of *November*, and as well have taken notice of the Army raised and led against Us by the Earle of *Essex*, which hath actually assaulted and endeavoured to murther Us, which We know to abound in Brownists, Anabaptists, and other Sectaries, and in which We have reason (by the Prisoners We have taken, and the Evidence they have given) to beleeve there are many more Papists (and many of those forraigners) then in all Our Army, as have advised Us to disband out of the Army of the Earle of *Newcastle*, which is raised for Our defence, the Papists in that Army, who are knowne to be no such number as to endanger their obtaining any Power of building their *Babell*, and setting up their Idolatry, and whose Loyalty he hath reason to commend (though he was never suspected for favouring their Religion) not before that of Protestants, but of such as Rebell under that Title; And whose Assistance is as due to Us by the Law of God and Man, to rescue Us from domestique Rebellion, as to defend Us from forraigne invasion, which We thinke no man denies to be Lawfull for them to doe. But We doe solemnely declare and protest, That God shall no sooner free Us from the desperate and Rebellious

Armes

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Armes taken up against Us, but We shall endeavour to free Ourselves and Kingdome from any feare of danger from the other, by disarming them according to the Lawes of this Land, as We shall not faile to send Our Commissioner to the Assembly at the time appointed for it by the Lawes of *Scotland*.

To conclude, We desire and require the Petitioners (as becomes good and pious Preachers of the Gospell) to use their utmost endeavours to compose any distraction in opinions, or mis-understandings, which may, by the Faction of some turbulent Persons, be raised in the mindes of Our good Subjects of that Our Kingdome, and to infuse into them a true sense of Charity, Obedience, and Humility, the great Principles of Christian Religion; That they may not suffer themselves to be transported with things they doe not understand, or thinke themselves concerned in the Government of another Kingdome, because it is not according to the Customes of that in which they live; But that they dispose themselves with Modesty and Devotion to the service of Almighty God, with duty and Affection to the Obedience of Us and Our Lawes, (remembring the singular Grace, Favour, and Benignity We have alwayes expressed to that Our Native Kingdome) and with Brotherly and Christian Charity one towards another; And We doubt not but God in his mercy to Us and them will make Us Instruments of his blessings upon each other, and both of Us of a great measure of Happinesse and Prosperitie to the whole NATION.

FINIS.